765 person into the meeting hall of the monastery. The dead person's relatives donate tea, soup, rice, and the like, to all the lamas; this is done five times. On this occasion the lamas wear the ornaments with the crown with the five leaves (on each leaf being the picutre of one of the five Heavenly Buddhas), as well as other magical emblems and implements. The "gift offerer" (who has ordered the ceremony to be performed) is likewise dressed with the same magical ornaments; then the "charm of the little incense bottle," "the charm of the crown," "the charm of the thunderbolt," "the charm of the bell," and the "charm of the name" are carried out. After this magical ceremony has been completed, each of the lamas receives a gift of eight annas or more. The lamas of the higher ranks receive more than those of the lower orders.

/235/ Other Ways of Burial

766 In Ladakh the Buddhists usually burn the corpses. The corpses of such (persons) as have died of contagious diseases (like small-pox, typhus, and others), are buried under ground. In Ladakh the corpses are not, as a rule, left for the birds of prey, the vultures, and ravens to consume, as they are in Central Tibet. When a person dies among the nomads of Rupchu and other upland plateaus, the people cover the dead man's face with a cloth at the spot where he died. The nomads (literally "tent people," re-bo-pa) leave the place and move to another. The corpse is then consumed by wolves, vultures, and by other animals (66).

66. Since the nomads have no fixed and settled dwelling places, they do not have any burial places either. For cremation of the corpses they do not have the wood on the treeless upland steppes. Among many Buddhists it is considered as a particulary meritorious service to leave the corpses to the wild animals for the latter to consume. By feeding these animals with their flesh, the deceased perform even in death a work of mercifulness towards them.

Restless Spirits--Endless Ceremonies

769 Sometimes the lamas or the onpos (perhaps also a "clairvoyant") find out that the soul of a departed person has not yet found a

satisfactory existence; that it is still wandering around in Bardo without peace; and that it disturbs the surviving relatives, something which manifests itself in bad dreams, in attacks of mental derangement, and in similar phenomena. This now requires new measures of defense and of bringing about salvation. The means already mentioned are repeated ad infinitum, and burnt offerings are presented. A small pyramid with three sides is constructed from little sticks, and around this the lama places the remains of meals, rags of cloth, twigs, the leaves of trees, and poison (!). Then he pours oil over everything and lights the whole affair. Then the lama holds a piece of paper bearing the name of the dead person in question, in the flames, so that it burns to ashes. By this operation the finished existence, with all germs of life that might still be able to revive, is supposed to be destroyed finally and conclusively, and the restless soul is finally to come to its rest.

769

FOR THE PRONUNCIATION

of the Tibetan words and sentences printed in italics, the following observation is to be made; the letters are to be pronounced as follows:

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k	equals	German k	
k'	equals	k-h	(aspirated)
g	equals	g	
ń	equals	ng	
ĉ	equals	tsch	
c	equals	tsch-h	(aspirated)
j	equals	dsch	(as in Dschebel)
ny	equals	nj	(as in Njemen)
t	equals	t	
t'	equals	t-h	(aspirated)
d	equals	d	
n	equals	n	
p	equals	p	
p'	equals	p-h	(aspirated)

/Dictionary/ they are supposed to be bringers of the plague in particular. In wedding song No. XX[1] four types of gNyan are enumerated: 776 753 773

At the blue zenith the gNyan of sun and moon,
Near the high cliff the gNyan of the wind,
In the wide ocean the gNyan of the babbling, rushing billows (?),
In the flowing water the gNyan with loud voices.

This little verse again shows the world divided into the three parts of heaven, earth, and water, and it indicates that the Tibetans imagined the entire world to be populated by small, evil-doing spirits.

In connection with what was said before, we ask ourselves how matters stood among the Tibetans with respect to ancestor worship. If, at the present day, we do not find much of this kind of worship, this is to be explained from the introduction of Buddhism. It should be remembered that the belief in the transmigration of souls, which came into the country together with Buddhism, placed the ancestors in successive rebirths. In the songs of the Dard the Mum-mo, really "uncle," "eme," the forefather, plays an important role. Among the Tibetans, however, I have not encountered a similar figure as yet. 769 ● [775]

On the other hand, it is possible that some forceful exclamations, popular oaths, that are used by the West Tibetans, point to something like ancestor worship. The exclamation of this kind which is heard most frequently is: A-bii-sha, "by the flesh of my grandmother." In the Bonpo book gZer-mig we very frequently find the word phe-sha as an expression of forceful affirmation. This was probably in its original form pha.-sha, meaning "by the flesh of my father." (This is all that up till now it has been possible to find in this field. A single case of a prayer addressed to one's deceased father, and of a father entombed in a stupa are to be found in the saga of rGyal-sa-dkar-po /Journal and Proceedings of the Asiatic Society of Bengal, Vol. III, p. 322./ /The preceding brackets are the author's. --Translator./ The son of mDapon-gon-ma had been wounded and vanquished. He prayed for his dead father, and the latter showed him an arrow by means of which he would again be able to regain the victory.) [95] [113]

778

Cult Places of the Ancient Tibetan Religion

I have succeeded in discovering a number of the cult places of

1 [See cat. 116, pp1-8 for references. -- Analyst]

20: Asboe M-3 (no date) 1938 AJ4 West Tibetans AJ4
Ladak

upon themselves to regale the pilgrims with grain, and beer. 796
This is, however, a purely voluntary act. 782

E

The act of ploughing and seeding (at the end of the 4th 796
and beginning of the 5th month) is preceded by an offering 782
of butter, flour, and beer, a small pat of butter being stuck on the crown of each man's head. The handle of the plough (*Shol*), the oxens' heads, and the handle of the wood spade (*Pak-Tsa*) with which the women harrow or beat the clods of earth after ploughing are similarly dealt with. Whilst the assembled people eat and drink the remainder of the offerings, the following prayer is offered :

[4] May the plough remain unbroken ;
May a good harvest and blessings to our house ensue ;
Sow the seed.
May the youths and maidens gather in a good harvest ;
May the carrying in of the harvest by the maidens have no end ;
May the reaping by 100 youths have no end ;
May the yatra [5] festival and weddings ensue ;
Cause 100 large bins of grain to be filled.

[4] *Original Ladakhi dialect*
A kanas ma ka nas
a chi li gi man dra li
Sa bon debs
Nyi ma da bi ta yang shog
Na chung rgya si skyas te mi tsar ches
Kyogtong rgya si rnga ches mi tsar ches
Ya tra dang bag ston btang ches yong chu ga mdzad
Rgya bang rgya gang chu ga mdzad.

[5] *Ya-tra*
Is a feast when the villagers are regaled with beer, dumplings, and pastry. It is held in autumn and winter in memory, and for the benefit of the souls of those that died during the last year. 769